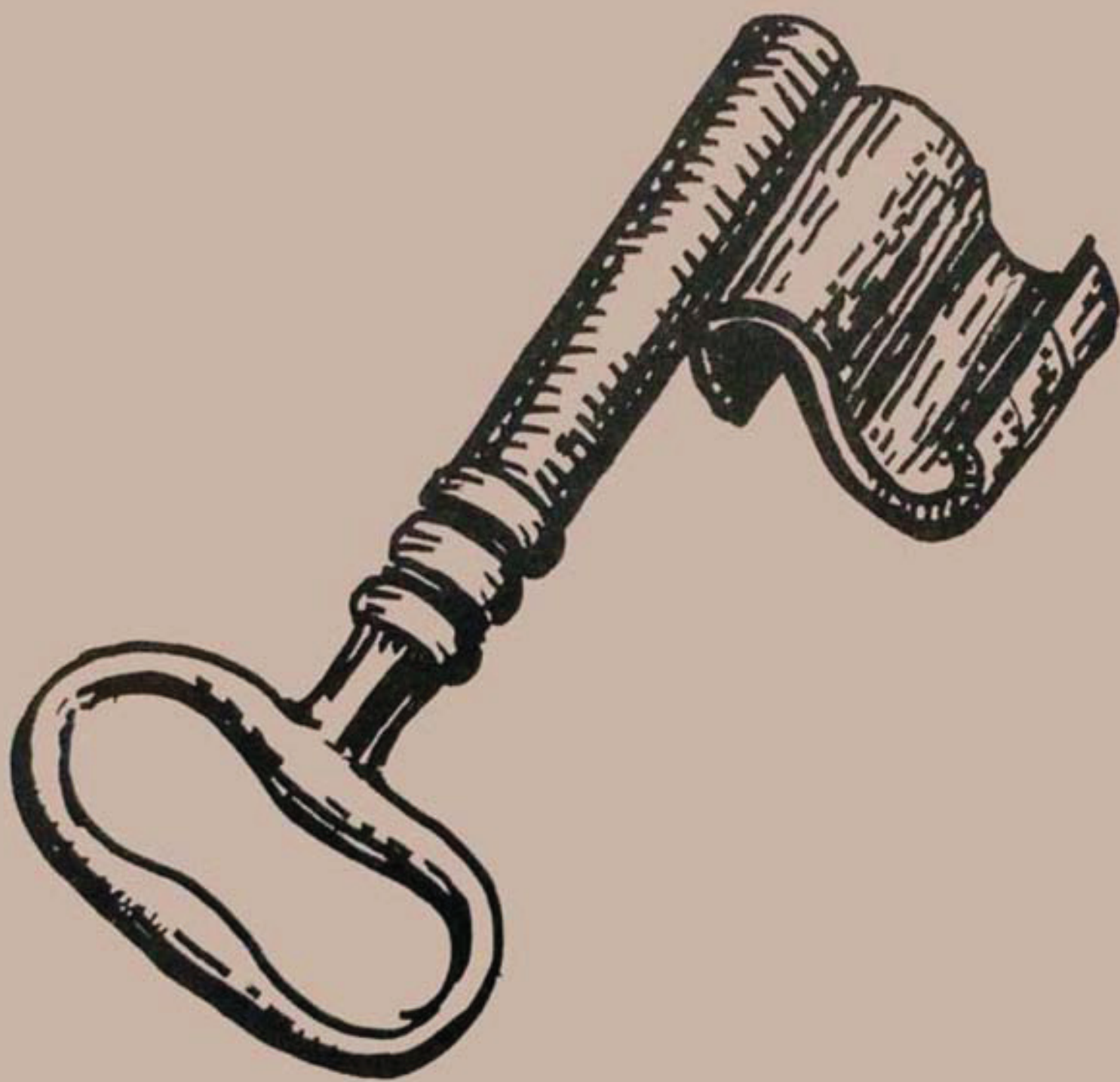




Old Key to
Schuylkill Friends
Meeting House

You are invited to
the Opening of
THE MEETING PLACE
A People-Serving Center
Sunday, April 19th 1970
Schuylkill Friends
Meeting House
Valley Forge and White
Horse Roads
Phoenixville, Pennsylvania

Calendar

3:00 P.M. Tea and

Historical Exhibits

3:30 P.M. Dramatic Reading

"No Time But This Present"

R.S.V.P.

1
TO
REACH
SCHUYLKILL
FRIENDS
MEETING
HOUSE

SUNOCO
STATION

TO PHOENIX-
VILLE

RTE 23

TO VALLEY FORGE

WHITE HORSE RD



Christian
Pedersen



Robert
Jameson

Donald
Baker

Everett
Brower

Robert
Schreffler



Kai
Pedersen

Victor
Paschikis



Rignore
Rice

Margaret
Baker



Robert
Jameson

Rigmor
Rice

Margaret
Baker

Donald
Baker

Robert
Cope

Victor
Paschkis

Suzanne
Jameson

Marjorie
Penney
Paschkis

Robert
Cope

Everett
Brower

Christian
Pedersen

APRIL 19, 1970, 3 P.M. SCHUYLKILL MTG.,
ON ROUTE 23 JUST EAST OF PHOENIXVILLE,
PENNA.

Celebration of official opening of the Project.

Members of Schuylkill Meeting occupy the facing benches, though several will be seated with the congregation. Donald Baker sits as Head of the Meeting. He welcomes the guests and briefly describes a Quaker Meeting for Worship and Business, explaining that the business of this day is a look at the past, present and future of Quakers in general - and Schuylkill Friends Meeting in particular.....He asks for a period of silence, which is broken by the song "George Fox", first verse.

Donald
Baker
welcomes
friends
then
short
silent
meeting

There's a light that was shining when the world began
And a light is shining in the heart of man.
There is a light that is shining in the Christian and the Jew
And a light that is shining, friend, in me and in you.

Chorus: Walk in the light wherever you may be, walk in the
light, wherever you may be.

In my old leather breeches and my shaggy, shaggy locks, I am
walking in the glory of the light, said Fox.

Woman
Baker
sings
Jeff
Kaiser
of Quaker
meeting

Narrator: (Rigmar Rice, Mrs. Allen Rice of Ursinus College)

That's a song about George Fox, the man who began the Society of Friends more than 300 years ago. His land, turbulent England, torn by the religious wars of the 1600's, his mission - the search for truth. Like many others he was weary of the dusty answers from the official religious leaders of his day. Then he heard an inward voice: "There is one, even Christ Jesus, who can speak to thy condition". His was not a new discovery, this revelation of the Light Within; but it was historic role of the Quaker Movement which he founded to revive the religion of first hand experience. This truth he shared with other seekers in fields, streets, and homes of two continents. He traveled thousands of miles by horse and by foot. He spent years in stinking jails for proclaiming that God dwelt - not alone in King's churches but in every heart open to His spirit.

Song continues:

With a book and a steeple and a bell and a key
They would bind it forever, but they can't, said he.
Oh, the book it will perish and the steeple it will fall
But the light will be shining at the end of it all.
Chorus

"Will you swear on the Bible?" "I will not", said he.
"For the truth is as holy as the book to me".
"If we give you a pistol will you fight for the Lord?"
"No, you can't kill the devil with a gun or a sword."
Chorus

"There's an ocean of darkness and I drowned in the night
Till I came through the darkness to the ocean of light.
And the light is forever and the light will be free,
And I walk in the glory of the light", said he.
Chorus

Narrator The folks who followed George Fox were mostly plain people - farmers, small shopkeepers, or carpenters. A few came from distinguished families. One of these was tall, young and handsome, rich and very able. His name - William Penn - reminds us of a picture - a stout old gentleman trading yard goods with the Indians. But the painter of this picture had never seen Penn. His tale begins in a demonstration on a college campus, where young Penn, taking sides against the King's Church, was expelled. His famous father - Admiral and King's friend, was furious! So he sent him off to Europe, where the boy met other non-conformists, Catholics, Mennonites and Quakers. Returning to England, he gave up his sword and gentleman's privileges and began a lifelong fight for freedom of religion. Like George Fox, years of Penn's life were spent in jails. Like Fox, nothing could silence him. It is good to remember that two women, both brave and beautiful, loved him. His first wife Julie, blond and lovely, *Guli* bore his children and waited out the long years until at last his dream came true - a land where men might worship God as they chose! When word came from King Charles that millions of acres of land in the New World would be exchanged for an old debt, owed to Penn's father, the King added: "Now that you have your land, it will take a regiment of soldiers to keep you out of the cooking pots of the Indians. I do not propose to give you one single soldier". And Penn replied:

Wm. Penn "I would not take your soldiers! Remember, Sire, that the first settlers remarked on how tender the savages were - how helpful. It was not until the settlers stole their land, burnt their villages and killed their wives and children, that the Indians became fierce. I am a man of peace. I will buy their land and be their friend. Let us now see what love will do".

Narrator Penn crossed the Atlantic by express sailing vessel - only 48 days from the Thames to the mouth of the Delaware! The river was wide and sparkling, the forest wore its flaming fall foliage. At night the ship was tied to a giant tree and in the morning the deer looked shyly at the ship's passengers. It was a rich land. Penn wrote to Julie "The smell is like that of many gardens". *Guli*

His plans for Pennsylvania and Philadelphia were far ahead of his time. Men of all kinds were welcome - Catholics, Protestants, Jews, the poor, the wellborn - there would be room for all. The streets of his new city were to be broad and straight, unlike the winding, garbage-filled lanes of London. Philadelphia was to be a green country town, with grassy squares where little children could play. The houses of the rich and poor were to be close to one another, else how could they know each other? And every home was to have many windows - in contrast to the European custom of taxing every pane of glass. Best of all, common men would have a share in making their own laws. From his own pocket Penn paid to set up the Pennsylvania Assembly, whose Charter served later as a model for the Constitution of the United States.

Narrator
(Cont'd)

At Pennsbury, up the Delaware, he built a home for Julie, laying out its rooms and flower beds with loving care. Then he sailed for England to bring her to her new home. He found her desperately ill, and a few months later, she died in his arms.....For a long time he mourned her. News from America was bad, but he hardly heard. Then wise Quakers brought another girl, dark as Julie was blond, and just as good. Hannah Callowhill made a wise wife and a kind step-mother for the children. *for six more to come.*

Goli

Goli

Charles
History

Voice

That's all very well, but what about the Indians?

Narrator

We're just getting to that. There aren't many good human relations stories in early America, but this is a real love affair!

Even before Penn came to America, his agents met the chiefs of the Lenne-Lennape, a very sophisticated tribe. They brought a moving letter from Penn, saying "Soon I will come to you myself. I desire to be your friend - to live in peace with you". The Indians were suspicious, but they waited. Legend claims he met the chiefs at Shackamaxon and greeted them in their own language! Their surprise was immense. "We meet on the broad path of friendship" he began, "White men and red men must help each other instead of hurt. What helps you helps me. What harms me harms you." The Indians listened, impressed in spite of themselves. Then when the games which marked all large Indian occasions began, Penn threw off his coat and outran and outjumped the braves. Their delight and admiration for him started then and continued long after his death. While other colonies fought bloody battles, Pennsylvania was probably the most peaceful spot on earth - for over 80 years!

Penn visited the tribes in the forest and entertained them at Pennsbury. Visitors from England wrote of sitting at the governor's table, surrounded by 'savages'. Chiefs came for advice and Penn, in turn, would appear at the council fire, saying "I have come to learn from you." When the colonists buried their old hatreds, but united against Penn's small requests, and sent complaints to the crown, the Indians wrote a touching letter to the English King.

(Quote) [Everett Brower]
reads Indian letter

At last, Penn was forced to return to London to answer the lies. He made a forty mile voyage up the Schuylkill River to say goodbye to his Indian friends. They looked into his face and saw death there. When the news finally came of his passing, they brought fine beaver skins, sewn into a great cloak, and sent it to Hannah Penn. "Now that your guide and our friend is gone, the winds will blow cold" they wrote. The prophecy was true. The Pennsylvania Assembly tried to reverse the freedom of religion laws, but "being dead yet he spoke". Relationships between Indians and settlers worsened.....

Narrator
(Cont'd)

Penn's city was growing rapidly and the need for iron was acute. Hammers and nails, hatchets and pots and hinges - all were imported from England. Yet fifty miles away iron ore was plentiful. A road was needed between Reading and Philadelphia and must run through Indian territory. Would the chiefs permit a very small road? The chiefs would not. "Wherever the white man comes our people must go", they claimed. James Logan, long-ago secretary to William Penn begged "Let me try". All he said to the chiefs was "Penn would have wished it". There was silence. Then a conference, then the head of the Turtle Clan spoke for the tribe. "For his sake we will build a road, six horsemen wide. We will keep it clean and safe as long as there are Indians to do so. But we do it for him, Penn who was our friend." That road - the Ridge Pike - runs west in remembrance of him.

(Voice from the audience) Too bad there were not more like him.

Narrator

Yes, he was very special. Few people know that it was William Penn whose famous trial confirmed the right of a jury to act without intimidation from the court. Still fewer know that he designed the first plan for a League of Nations. But good men keep coming on.....

Two years after Penn's death, a boy was born in a cabin on the muddy banks of Rancocas Creek in New Jersey. John Woolman grew up full of promise and full of questions. "Why did his prosperous Quaker uncles work so hard and worry so much? Could it be that the possession of mills and houses and lands, of businesses and ships at sea didn't guarantee happiness?....So John Woolman chose to be a tailor. In those days, it was a job which permitted him to travel and observe. His famous Journal tells how he visited Quakers owning great plantations in the South, and saw with horror and amazement the realities of slavery....By 1750 he had begun a one-man crusade against the owning, buying and selling of human beings. He spoke in Friends' Meetings and in private gatherings until his hearers were weary and angry, or both. To make his stand plainer, he refused to wear dyed clothing, since dyeing, a dirty, hated job, was all done by slave labor. If Friends would not listen, they could look at his white undyed suit, white hat, white shoes; and if this failed, there was always the one-to-one appeal. Woolman spoke personally, sensitively to hundreds of slave owners, persuading them to free their slaves. He travelled the boundaries of early America and crossed the ocean on behalf of the oppressed blacks. In his lifetime, he saw the Society of Friends denounce slave-owning and take a firm stand for freedom, the first religious group in the New World to so do.

(Quote) [W.F. Brinton]

words from
Woolman

Narrator Woolman was not the first nor the last freedom fighter. Elihu Coleman in Nantucket and Anthony Benezet, Isaac Hopper and a host of others felt impelled by the Inner Light to witness against slavery and oppression.

Voice in the Audience All your heroes are men. Where were the women?

Narrator Right beside the men. Quakerism has pressed for equality of color and sex. A statue of Mary Dyer, Quaker heroine, sits in front of the State House in Boston, reminding the lawmakers that freedom of conscience and the right to dissent is worth dying for. In England, Elizabeth Fry, mother of nine children and wife of one of England's richest bankers invaded Newgate prison. The conditions she saw there sent her out with practical plans to change the terrible plight first of women prisoners and children and finally of jails in general - into something more humane.

(Quote) [Sue Peterson]
as Eliz. Fry

Then there was Lucretia Mott. In this very room she held anti-slavery meetings so popular that there was not enough space for the audiences which wished to see this little woman with a big cause.

(Quote) [Margaret Baker]
as Lucretia Mott

Question Are you saying that this place has some history?

Narrator Of course it has. When all this was farm land, and the roads had ruts deep enough to drown a cat in an extra heavy dew, families went to Quaker meetings miles away. A little group of Friends here ~~at the corners~~ asked for a meeting of their own. One member gave the ground on which this school room plus meeting house was built. The year was 1805, and abolition was in the air. Quakers have always been great on education - coeducation if you please. The first pupils who were taught here went home on fire to free the slaves. Some parents objected and withdrew their children. The infant meeting might have floundered except that a prominent Philadelphian arrived with a proposal. His family owned a handsome lot in the fashionable new Laurel Hill cemetery. But when an old family servant died, or a run-away slave, they could not be buried in the all-white graveyards. Would Schuylkill Friends Meeting allow its ground to be used as a final resting place for those who had had no rest while alive? One member of this meeting recalls having been taken by his mother to see the slave graves in our burying ground.

I questioned this as far as some reason it was changed 1805

(The fabulous Underground Railway, which ~~had its headquarters at 8th & Chestnut Streets in Philadelphia, right across from Gimbel's big store,~~ certainly had way-stations which sheltered brave black people running for their lives. Many Quaker families risked everything they owned, to care for the fugitives, and move them along toward Canada. Today nobody knows their names. It was not safe or popular, then

Song
Marian B
negro
spiritual

Narrator
(Cont'd)

as now, to stand for freedom....When the terrible Civil War was over, Quakers continued their concern for helpless black people. The ex-slaves never got the forty acres and a mule which the government had promised. Thousands walked the roads, hungry and homeless. Others stayed on in the wretched cabins in another kind of slavery called "tenant farming". For two centuries, laws forbade teaching the blacks even to read; a slave could have his ears and thumbs chopped off for being in possession of an old blue-back speller. With education so desperately needed, Quaker school teachers headed South. Along with Congregationalists, Baptists and Presbyterians, they set up schools in sheds and rickety black churches.

Question

Whatever happened to Lucretia Mott?

Narrator

She turned to the next job. This time it was for women's rights. Even in free America, a woman had no right to own her own property, the custody of her own children, or her own wages. She could not sign contracts or testify in courts of law, along with children, idiots and Chinese. Lucretia Mott put her head together with another courageous woman and resolved to do something about it. Eight years later, they called together the first convention on Women's Rights. Men were beside themselves with horror. They preached from the pulpits, they wrote in the newspapers, they orated in Congress "it was against the laws of God and nature to grant voting rights to woman".

(Quote)

Nevertheless, the movement gathered momentum with liberal men and women supporting it. Today a woman can share with her husband in life-making decisions. Women of America seldom know how much they owe to the little lady, Lucretia Mott, and generations of Quaker women behind her, who took responsibility for their communities as matter of course.

Comment

Those old-timers did okay but I'm interested in the twentieth century.

Narrator

You should know about Jane Addams, Quaker founder of the Settlement movement. Like Lucretia Mott and Elizabeth Fry, she cared for thousands of helpless human beings - immigrants, working women, black Americans at Hull House in Chicago. During the troubled war years of 1916 and 1917, she began to work for peace. The press and the "best people" sneered and threatened, but at the close of the war, she was chosen by women from many nations to become the first president of the Women's International League for Peace and Freedom.

whata
whopper!

(Quote)

Narrator

When the First World War ended, cities and towns lay in ruins and starving children cried in the rubble. Members of the American Friends Service Committee newly organized, moved in to rebuild homes, nurse the sick and feed the hungry. Allied nations applauded the heroic efforts of these volunteers in France, Belgium, Poland and Russia. But when they heard that the Quakers would also feed the starving youngsters of enemy countries - Germany and Austria - the outcry was great. The Quakers quoted the words of Jesus - "If thine enemy hunger, feed him; do good to them that hate you". Popular opinion endorsed the harsh penalties against Germany. The German people in return resented the blockades of food and desperate poverty growing out of the treaty of Versailles. Then came Hitler. Using the frustration of the German people, he built the Nazi machine. Ground beneath the wheels of that machine were millions of helpless people - Catholics who resisted Nazi tactics, or Jews who did not belong to the "master race". Then it was that American Quakers traveled to Berlin to beg for the lives of these victims. One Quaker told the story this way:

"Six black shirted soldiers with helmets and muskets escorted us to the great iron doors of the ominous Gestapo Building. We went through seven corridors and then climbed five flights of stairs where Heydrich, the "Hangman" could be seen through the window. He would decide, but our task was to convince the iron-faced man at the desk to listen to us.

(Victor Paschke's Nazi Commander: 'Heil Hitler'
Quaker: 'Good Morning, Sir' ← Bob Jamieson (husband of Kate Sharpless, sister)
Nazi Commander: 'What is your business?'
Quaker: 'In 1918 at the end of the First World War, Quakers came to Germany during the great blockade and fed German children - a million, two hundred thousand a day! We come today in the same spirit, to heal all who suffer, especially the Jews'.
Nazi Commander: 'Die verfluchten Juden - the damned Jews!But wait a moment; you Quakers....I was a child in 1918; I remember the good white bread; I still smell it....and the warm cocoa. If it were not for you, I would not be alive. You are crazy - the Jews are not human beings but I cannot say 'no' to you; I will do what I can to help you.'

"He then went with his assistant to speak with Heydrich. While we waited we bowed our heads and entered upon a time of deep quiet meditation and prayer. Half an hour later, he returned.

Nazi Commander: 'Heil Hitler! Everything you have asked for is granted. I shall telegraph tonight to every police station in Germany that the Quakers are given full permission to investigate the suffering of the Jews and to bring such relief as is necessary'."

Narrator

Our workers found a new freedom in making emigration arrangements for Jewish families - a difference between life and death for many. Hundreds of thousands trudged the roads of Europe. There was a wave of suicides. Millions in other war-torn lands were uprooted and Quaker centers were established in Germany, Holland, Denmark and even Shanghai for the homeless, the needy and the grief-stricken. Quaker hostels were set up in America, where refugees could start to live again, regain their self respect, learn English and if necessary - retrain for a useful life in this country.

Hardly had this been started when a cry arose in California that the Japanese-American population was a threat to American security! A hundred and ten thousand people, two-thirds of them American citizens by birth, were torn from their communities and shipped out to desert places to barbed-wire concentration camps. Their properties were seized, their businesses destroyed, and young and old shared bewilderment and misery. The Quakers together with the Federal Council of Churches took leadership in the resettlement of these disillusioned families. After the second World War Quaker engineers and construction workers moved into the devastated areas of Italy and Finland, as well as France and Germany; later, in India and Pakistan, work groups began to clear away the debris and rebuild the homes.

Choral
Reading

All Friends
in costume
sitting up
front.

"We utterly deny all outwards war and strife, and fightings for any end, under or any pretense whatever: this is our testimony to the whole world. The Spirit of Christ, by which we are guided is not changeable, so as once to commend us that a thing is evil, and then again, to move us into it; and we are certain, and testify to the world that the Spirit of Christ which leads into all truths, will never move us to fight against any man with outward weapons, neither for the kingdom of Christ or for the kingdoms of this world..Therefore we cannot learn war any more."
(From a declaration presented to King Charles II, in 1660 by George Fox and others).

Narrator

For 300 years, Friends have said NO! to war-making. Quakers suffered imprisonment, heavy fines and torture rather than participate in military action.

and others

During the Civil War, Quakers, living in the South, but sympathetic with the slaves, were stabbed, beaten and hung up by their thumbs for refusing to fight for the Confederacy. They steadfastly refused to betray their faith. During the World War Quakers wrote to the White House: "We offer our services to our country for any constructive program". They formed ambulance units which unarmed, drove right into the firing lines to save lives, but not to take lives. Throughout Europe they fed the starving, and reconstructed devastated areas. Out of those early efforts of conscientious objectors grew the workcamp movement which last summer involved over 150,000 young Americans. Working beside teenagers from many lands, they built roads, schools and hospitals in Africa, Asia, Europe and Latin America.

Not many Quakers

Narrator

During the second World War conscientious objectors, many of them Quakers, offered themselves as human guinea pigs for experiments with typhus, jaundice and even more dangerous diseases. Even more important, many of them served in hospitals for the mentally ill. They could hardly believe what they saw of the hideous conditions. They took careful notes and shocking photographs of these conditions, then released the story to the press. Their information sparked the tremendous changes which are now being introduced in the whole field of mental health.

Today there are young men who choose prison, rather than aid in any manner the Vietnam tragedy. They respect and sympathize with those who feel led to enter the Army but they themselves choose the way of civil disobedience to make their witness against war - clear.

Reading of the Peter Blood account from Michigan paper

Because of the brave stand of thousands of Quakers, Mennonites, and other peace groups more and more young people are recognizing that to love and to serve their country, there are ways other than war. Added to them now are millions of Americans, young and old, who understand that as conflicts continue in a shrinking world and weapons increase, our task of peace making becomes more urgent. It is difficult but not impossible to create the conditions for world peace. This is a spiritual challenge. For peace is more than the abolition of war; peace is world law with love, justice and freedom.

(Quote "MLK")

If peace is to come among nations, it must also come on the local level. From the very first nonviolent battle waged by Martin Luther King in 1955 in Montgomery, Alabama, through the present upheavals in cities large and small, Quakers have struggled for civil rights. In the field of equal opportunity, equal housing and equal education Quakers work shoulder to shoulder with black leaders. In big city ghettos like Mantua in Philadelphia, Quakers are living and giving and getting in return more than they have given! Out in Iowa little old Quaker ladies are collecting tons of food and clothing for destitute share croppers. Then, riding the trucks hundred of miles into Mississippi to help set up sewing cooperatives. Buffalo Quakers tried a new kind of peace-making. They brought black gangs and city policemen together for role playing. The policemen played the part of the angry kids, the boys became policemen for an hour. The police commissioner was so deeply impressed at the changed attitudes of both groups that he begged the Quakers to arrange similar programs in police headquarters. Other peace-making experiments include Rachel Davis DuBois' famous group conversations, which are changing the attitudes of suburban women in the North and in the deep South.

Comment

Richard
Robert,
Friend from
Texas

Sister, this sounds pretty far out to me, with all this stuff about race and peace. Why stir up trouble? Maybe you're a bunch of commies?

Narrator

Communists we are not. We simply claim to follow Jesus, whose commandment was love. Once, when his friends were brought to court for following their Light, the judge was told: "these are they that turn the world upside down". The sad truth is, that too many Quakers forget their testimonies of simplicity, compassion and truth. Their lives hardly seem to differ from that of their neighbors, who claim to have no religion. Although we have told some brave tales today, there were dry and dark times in Quaker history, but again and again Quakers were moved by their Inner Light and the way opened to do something new and needed. That is what is happening right here.

For the first thirty years of this century the Quaker community grew smaller. Farms were sold, the city of Phoenixville stretched out and around 1930 even the Meeting for Worship ceased. Once a year Friends gathered inside the tiny building, met in silence, talked about the past and went away again. About 1938 Donald and Margaret Baker and their young family decided to do something about the empty building. They opened the doors, dusted off the ancient benches and gathered together a few Friends. Schuylkill Meeting was reborn. Since then members of the small congregation have taken part in exciting adventures of the spirit, often in Philadelphia or trouble spots much further off. But in times like this, even tiny groups must do things together that will let their corporate light shine in a dark and puzzled world. Last September work crews began; running water was brought into the ancient building, a washroom was built and a kitchen was added (never underestimate the power of fresh coffee and hot homemade bread to bring people together.) The schoolroom which had begun in a blaze of freedom fighting was painted and cushioned and carpeted and made ready for new conquests. The old chunk stove was filled with wood and around its bright fire folks are gathering. Quaker Corner is open four days a week and on Sunday and is staffed by a husband and wife team. Already a series of projects, which speak to today's big questions are launched. Scientists and engineers meet here to inform themselves and then tell you and me about the dangers to life and environment in our fast moving technology. Teenagers gather to rap about life and how to live it adventurously. For 18-year olds who want to serve their country in more creative ways than killing, there is draft counseling service. Other outreaches into the field of black-white relations are on their way. The woman homemakers group and our men plan simple services to our neighbors like benches and tables for hot weather comfort... We believe that in times like this everyone must help and every one can make a difference. Perhaps Quaker Corner might help you to use your talents in some place where you are really needed. "But unless the Lord builds the house, they labor in vain who build it".... At the heart of all this is the Inward Light which we seek in silence in our Meetings for Worship. The great American poet, John Greenleaf Whittier used to come to this place and sit right there. As we close this glimpse of the past and present and look in faith toward the future, let us sing together the hymn which he wrote and share the silence of which he speaks. (Dear Lord and Father of Mankind)

slightly changed

Gertude Goodale
(wife of Larry C.)

The Meeting House
or
Quaker House

The Meeting House

Visited in 1837 or 38!

Quaker Collection, Haverford College, Haverford, PA

<Comments & corrections by Wm F. Brinton of the Meeting>

Friends and Their Friends Around the World



Schuylkill Meeting Friends in plain and fancy dress.

Schuylkill Friends Look Back and Ahead

by Marjorie Penney Paschkis

SCHUYLKILL FRIENDS MEETING was established in 1807, when abolition was in the air. Fiery freedom fighters, like Elijah Pennypacker and the Lewis sisters, were members. Forty fugitives in a single week were fed and sheltered in their home and passed on to safety via the North Star route.

Lucretia Mott spoke from the facing benches. John Greenleaf Whittier sat—second row, first seat—at many a meeting for worship. Slaves whose bodies could not rest in the Jim Crow Philadelphia cemeteries lie beneath the old oaks in our burying ground.

The rural population was decreasing by the end of the Civil War. The steel mills of Phoenixville and the factories of Spring City and Royersford grew.

Early in the nineteen hundreds, the Meeting was laid down. It was reopened in 1938, and the group now includes about thirty adults.

Victor Paschkis and I this last September volunteered to help open in the Meetinghouse a people-serving center. The Meeting agreed to sponsor it, and the work began at once.

The old building needed paint and a

number of improvements. Meeting members and attenders worked hard.

The real job had begun before the paint was dry. First came a teenage rap session; next, a draft-counseling service for young men in the communities up and down the Schuylkill Valley. Then Victor called together scientists and engineers concerned about the dangers of accelerating technology. Through study and discussion, they are preparing themselves to inform businessmen, churches, schools, and civic groups about the danger to man and his environment from misuse.

There developed a growing outreach into the needs of the black community. A course in Negro history and a series of relevant films are planned.

With some programs initiated, like the hero of the Gospels we felt moved to announce our mission to our friends and neighbors—but how? We wanted to say to them—and even more to ourselves: "Here were Quakers, yesterday, and here we are today—dissenters, searchers for the will of God, moved by the assurance of His spirit in all men, and so, engaged in witnessing for peace, for freedom, for love-in-action."

One good way, we decided, was to prepare a dramatic presentation based on Quaker history and the history of Schuylkill Meeting, and arrange exhibits

of Indian relics and "Quaker antiques." We would invite all our neighbors and friends, and we would have a pleasant, meaningful time together.

Cold, slow rain spoiled our outdoor plans for the big day but did not discourage our audience. In a play entitled "The Time is Now," narrators and folk-singers told the stories of George Fox, William Penn, John Woolman, and others. Critics, carefully planted in the audience, asked questions. Events from Quakerism of different eras were dramatized. A climactic moment was the choral reading by Schuylkill Friends of the 1660 declaration on war and strife presented to King Charles by George Fox and other Friends.

The response to our effort was encouraging. Quakers in and out of the Meeting said they had rediscovered their heritage. Several who had attended our meetings for worship previously said they were thinking of applying for membership.

Schuylkill Friends are convinced that, in the words of Dag Hammarskjöld, "You have not done enough, you have never done enough so long as it is possible that you have something of value to contribute." The time is now. We have no other, and we embrace it and its demands with joy.

(Marjorie Penney Paschkis was founder and for thirty-seven years director of Fellowship House in Philadelphia. She is a member of Schuylkill Friends Meeting and wrote "The Time is Now.")

Abington Friends School

DANIEL D. TEST, JR. is now development director in Abington Friends School. He is initiating new programs of deferred and capital giving to meet the school's growing financial needs.

Daniel Test retired as headmaster of Westtown School after eighteen years of service. He is on the boards of managers of Friends Journal and Haverford College and is a trustee of The Baldwin School.

Relief for Cambodia

AMERICAN FRIENDS SERVICE COMMITTEE has authorized the purchase and shipment to Cambodia of up to five thousand dollars' worth of emergency medical supplies, medicines, and drugs for the relief of Vietnamese detainees and Cambodian civilians.

Edward Snyder, on leave from Friends Committee on National Legislation, was in Cambodia in May to investigate the situation.



Tamamind: Lenni-Lenapi Chief



William Penn



GraceAnna Lewis



Elijah Funk Pennypacker